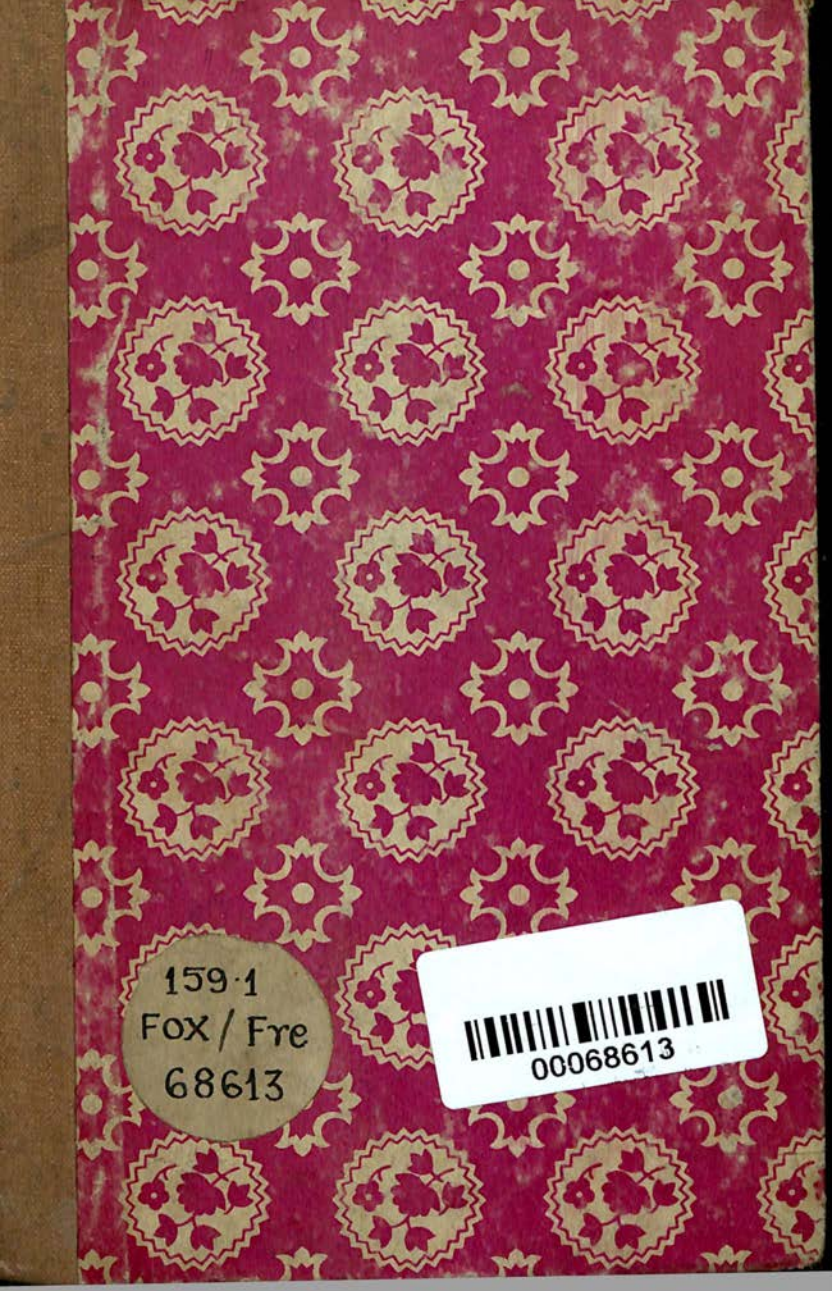
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FREE WILL AND DESTINY

FREE WILL AND DESTINY BY ST. GEORGE LANE-FOX PITT

AUTHOR OF "THE PURPOSE OF EDUCATION"
MEMBER OF THE PERMANENT EXECUTIVE COUNCIL OF
THE INTERNATIONAL MORAL EDUCATION CONGRESS

WITH OPEN LETTER ON THE INTERNATIONAL MORAL EDUCATION CONGRESS AND LEAGUE OF NATIONS BY

RT. HON. SIR FREDERICK POLLOCK
BART., P.C.
(Chairman International Moral Education Congress Executive Council)

AND

APPENDIX BY

FREDERICK J. GOULD
Hon. Sec. International Moral Education Congress

68613

LONDON
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1920

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THE INTERNATIONAL MORAL EDUCATION CONGRESS

OPEN LETTER BY

THE RT. HON. SIR FREDERICK POLLOCK, BART., P.C., CHAIRMAN OF THE PERMANENT EXECUTIVE COUNCIL

DEAR FOX PITT,

I fully agree with you as to the importance of the Moral Education Congress as an instrument for clearing away superficial prejudice and misunderstanding, finding or restoring a common ground of moral ideals, and agreeing in fundamentals on the training of character that must maintain them. Free and open conference may seem a long way to that end, but it is the only way. Indeed I had set down that opinion in terms not very different from yours before reading your paper.

Down to the end of the Middle Ages western Europe had a common tradition, sound in the main though leaving much to be desired in practical results. The Reformation fostered division and exaggerated differences. Catholic and Protestant, or at any rate Puritan, morality diverged in many ways, and both were the worse for it. A new unity has now to be built up. The League of Nations will be effective only if it is a moral as well as a political power. Wisely and actively handled, the Moral Education Congress is capable of no mean part in the work of reconstruction that lies before us.

One of our main objects is to counteract the present tendency to regard education as merely co-extensive with instruction in the technical arts of life which are the instruments of material prosperity. There must be tolerable material conditions before we can produce or enjoy the immaterial goods that make life really worth living. But material prosperity is not the chief end of either individual or national life. A worthy national life is that which fosters knowledge, imagination, art and speculation. Call these things the glory of God or the

highest achievement of man as you will: for me they are both. In any case the relief of man's estate is imperfect without them, and they are the works by which the value of civilized society stands to be judged.

Not that our material expressions of spiritual values are worthless illusion, as the pessimist dogmas of the best known Brahman and Buddhist schools would have it.[1] There is a noble and austere ideal of justice in the Indian belief that every action has its value fixed in an eternal scale of merit and demerit, a value to be rigorously accounted for in the same or some other life. But the assumption that all finite life is in itself a bad thing is neither acceptable in western lands nor in fact accepted by the greater part of Asiatics. It is answerable, to my mind, for the failure of India to produce anything like a true commonwealth; it is incompatible with any endeavour for general progress. For us human fellowship is to be sought in the commonwealth and not

[1] This view is not universal in India; the great Mediaeval poet Kabir and Sir Rabindranath Tagore, who has much in common with him, are notable exceptions, not to speak of the non-Brahmanic southern races.

in the renunciation of temporal duties. Our moral education must be the education of citizens.

You will see that in my opinion you underrate certain fundamental oppositions; I should be the last to deny that they are and indeed must be largely compromised in practice.

Yours sincerely,

F. POLLOCK.

October, 1919.

NOTE BY THE AUTHOR

In reply to Sir F. Pollock's letter

In this very interesting and instructive letter Sir Frederick Pollock gives expression to some current misconceptions in regard to Buddhist teaching. It serves, however, a good purpose in calling attention to wide-spread errors on the subject. There is no assumption in Buddhism that "all finite life is in itself a bad thing." That which is held to be a "bad thing," or to speak more correctly to be *delusive*, is the belief that all finite life is in itself a good thing. Indeed it is just this latter doctrine which has been so much reprobated of late as the obsession of the "pacifist" and "conscientious objector." The correct Buddhist teachings on this point are made quite clear in Rhys Davids' translations of the original Pali texts in the publications of the *Pali Text Society* and in the

"Sacred Books of the East." The Buddhist and Brahminical teachings in this respect closely correspond. (See Bhavagat Gita.) It is also a mistake to suggest that Buddhism was indifferent to the education of laymen, householders and citizens. There is, on the contrary, much excellent advice offered on this question. (See Rhys Davids' "Buddhism.") Referring to the "Commonwealth," the following dialogue may be quoted as apposite. "Have you heard, Ananda, that the Vajjians hold full and frequent public assemblies?" "Lord, so I have heard," replied he. "So long, Ananda," rejoined the Blessed One, "as the Vajjians hold these full and frequent public assemblies; so long may they be expected not to decline, but to prosper." (*Maha Parinibbāna Sutta*, Sacred Books of the East, vol. xi, pp. 1 to 5.)

It is also a common mistake to suppose that Buddhism *denies* "caste." The attitude of Buddha on caste may be compared to that of the modern eclectic in his view of rank and economic social status. These are held to be of no great importance except to the vulgar-minded; what needs to be emphasized is true

worth, rather than "birth," or outward circumstance.[1]

'Not by birth does one become of low caste,
Not by birth does one become a Brahman;
By his actions alone one becomes of low caste,
By his actions alone one becomes a Brahman.
(*Vasala Sutta*, 27.)

In quoting the above, Rhys Davids adds that the same idea occurs in the *Mahābhārata*, iii. 14075, 17393.

PREFACE

MUCH has been said lately as to the need of a "New World" and a "Change of Heart." This short treatise is intended to throw light, mainly from a psychological point of view, on the meaning of these familiar phrases. The method of approach adopted is dynamistic or kinetic, rather than static. That is to say stress is laid on the fact that all "Worlds," like thoughts, are necessarily changing; though at different periods the rapidity of the rates of change varies. There are certain times when current views, opinions, customs and traditions are markedly unstable. The present is certainly one of these times. Conditions of life are seen to be difficult, and many rush to the conclusion that they never were so before, or not to the same extent.

Centuries before the Christian era the great

Indian teacher, known as the Buddha, propounded four supreme truths. The first of these truths is that life implies *pain*—that it is in fact *difficult*. The Christian scriptures tell us that in this world we must have *tribulation*. This is the same truth. Now this truth is apt to be forgotten, even denied. It is called "pessimism"; and it is often insisted that as a fact the "World" is quite easy, or that it should be made so at once. If this is not done then someone is to blame. It is true that the blame is never, or very seldom, one's own. In this persuasion many theories have developed. To give them a philosophic complexion they may be grouped as "pragmatic." One of the most popular just now is known as Christian Science. Its chief dogma is an affirmation that there can be no evil, or at least none to speak of. The plan of salvation is extraordinarily simple. When a difficulty occurs, all you have to do is to call it evil; and forthwith to deny it. It at once disappears. If this system worked well, we should do well to accept it. But it does not always work well, and at times it works very badly. Yet in various guises

such systems have now a considerable vogue. Their popularity depends upon their being so manifestly *easy*. Sooner or later their followers meet with disappointment and find such systems are altogether too good to be true. Their attractiveness arises from a spurious glimpse of universality, or false generalisations from concrete experience. The essential relativity of material experiences, and their proper spheres of reference, are ignored. Practitioners of such methods do not try to discover and apply correct references. In a word they are unscientific.

In contrast with this we also hear much nonsense talked of the importance of "special brain concentration." These cults are often even more mischievous; for they pander to an unwholesome appetite to get, by quick and facile means, at vulgar concrete results. This age is an impatient one, seeking ends by short cuts; and as to that supreme panacea, "a change of heart," the efficacy of which is so much advocated, we are urged, most insistently, to "do it now."

The considerations, here sketched in broad outline, are advanced as a corrective to

impatience. Excessive zeal always leads to reaction, and often brings the zealot to the depths of despair. But in order to practise patience we must know what it means. It does not mean indifference or apathy. It means the capacity, the understanding and insight to wait for results, without false expectations, until they properly fall due. True patience implies right effort, right understanding and strength. The vague reader may protest that there is nothing new in all this, that he or she had heard it before. No doubt they have, but that does not necessarily make them patient. There is nothing wholly new except *expression*, and that is itself a new form of repetition. There are few things so old that we have no need to be reminded of them. This applies even to eating and drinking, to say nothing of arithmetical formulae. It is in the belief that some old truths half-forgotten will bear systematic restatement, that these few pages are written.

There may be certain readers, wedded to old schools of thought, who might be inclined to interpret some passages in this treatise as an insidious attack on formal logic. This

would be a mistake. The importance of logical methods and unambiguous terminology are, on the contrary, insisted upon, not disparaged. But logic should be a live instrument, sharpened not blunted by use. True logic can never be wholly divorced from experience. It is not a dead language. Thus stress is laid on *meaning* and *emphasis*, which are both liable to *inversion*. Readers should throughout try to keep this in view. The glossary at the end is intended as a guide to the special terminology employed, with the object of avoiding ambiguity.

TRAVELLERS' CLUB,
PALL MALL, LONDON, S.W. 1,
January, 1920.

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CHAPTER I

FREEDOM

WHAT is Freedom? Few familiar words are quite so ambiguous. A sturdy manipulator, trying to unscrew a tight metal nut or a joint, has succeeded in moving it and proclaimed that it is free, or "practically" free. A less powerful on-looker then takes a turn and exclaims: "It's a lie, it's not free at all." Making due allowance for exaggeration, we know what is meant. Applied to human conduct, however, the meaning of freedom is much more obscure.

The most obvious and at the same time the most popular conception of freedom is to be able to do just what we like in all circumstances and at all times. One might add perhaps "practically." Experienced people of the world will say that this means having plenty of

money, so that there is no need to earn a living. The still more experienced would say that it means not only that, but depends also upon our having to deal with "nice people"; that is to say those "who understand one," who can always appreciate the excellence of one's qualities and good intentions; people in short who are always ready to help us to do what we want; in other words, those who have no wants of their own except such as coincide with ours. It will be admitted perhaps that this seldom happens, but the explanation glibly offered is that there is in this world a great admixture of stupidity, incapacity and selfishness, not to say wickedness. We come then to the conclusion that we are none of us free, or are so very rarely for any great length of time.

Has then freedom no positive meaning? Surely it must have some meaning, or we should not be thinking of it constantly as a state to be sought for and prized. There are times when we all experience it. It implies a release from *bonds*; though the release may be of short duration. The more irksome the bondage the more delightful the experience

of release. It is an essentially personal matter. It is by not knowing this thoroughly, or rather by not understanding it, that the bonds must perforce recur. For in fact the bonds are nothing else than our desires, our wishes, our likes, opinions and beliefs. Or to put it more strictly it is the effect of these when they are felt, if not seen, to conflict with other wants or beliefs which are for the moment more urgent. As our moods change, our desires, likes and beliefs become our distastes, disbeliefs and aversions. Bondage then brings mental conflict and freedom is the absence of such conflict.

Next comes a question, the answer to which is so persistently demanded. What is it exactly that experiences these conflicts and releases? The answer to this question again flings us into a confusion of words, involving even more ambiguity than arises out of the word freedom itself. We use the word *self*. We speak of our "minds," our "wills," our "consciousness," *the* "ego" or "psyche." These words all have their use in certain contexts, but they have no meaning at all, apart from those contexts, for they never can represent "things in themselves."

This is really the solution of all our perplexity when we talk of "free will." "The Will" is often used as an expression covering the whole personality as a "separate entity," and is supposed to include comprehensively effort, mind, consciousness, brain and "ego." Get rid of the notion that "will" is a lump of something existing all alone by itself apart from experience, and the trouble disappears. This is easily said; not so easily accomplished. We may very well postulate some and various *vehicles* of volition and purpose when we seek to give a certain definiteness to the continuity and interdependence of experience, but we must remember that it is the continuity and interdependence of experience that is important, not "a something" apart from it. These "vehicles" are useful so long as they are helpful to clear and consecutive thinking; when they "set up on their own," so to say, they become a positive nuisance. This represents a linguistic obstacle about which much more will be said further on.

When we seek to express a wish, a thought, a belief, we conveniently say, *I* want, *I* think, *I* believe, but because the same pronoun or its

symbol is used in various connections, does it, therefore, follow that always some identical and unchanging *entity* is necessarily implied? Clearly not. Our wants, thoughts and beliefs are constantly changing. We all, of course, experience some kind of recurrence in our egoistic feelings, nevertheless the very essence of life is in change. Wherein then can there be any *identity*? None but a simpleton ever says he is perfect and most people would resent the suggestion that they never improve. Here then we have authoritative proof that loss of identity is not only admitted, but positively insisted on.

The changes of life are never quite even and constant. In both growth and decay we are fettered. Everybody at one time or another is fettered by conventions, traditions and beliefs, the validity of which we feel impelled to call in question. It is not that conflict for its own sake is necessarily sought, but that our ambitions, emotions and interests, coupled with our lack of knowledge and experience, seem inevitably to prescribe it. What is more, an unheroic avoidance of conflict may have the effect of adding to the

strength of our fetters by the postponement of conflict to a more inconvenient occasion. This is not to be taken as an advocacy of warfare; it is a reasoned incitement to courage.

Nothing is fixed. All human beings must be either improving, deteriorating, or persisting in some kind of vacillating mediocrity. The great majority, it is true, would prize a reputation for integrity of character, some even come near to it, but all sincere persons recognise that this is an ideal they never quite reach. None, therefore, on reflection will seriously insist that in the continuity of individuality there ever has been, or ever can be, a permanent, unchangeable or identical *ego*.

Freedom then is the outcome of enlightened experience by which we develop our strength of character. It cannot be given or taken away by an indiscriminating outside authority. Since in essence it springs from within, it will in a measure accrue to all and each according to their own well directed effort and perseverance. Enduring freedom arises from a true harmony of motives and not as the action of a hypothetical "Ego-Entity," the emotional conception of which produces nothing but fetters.

As we approach true harmony in our lives so we approach true freedom. Experienced, in the best sense of the word, with acquired knowledge, wisdom, understanding, and above all, goodwill, we have gained a freedom of which we cannot be deprived by any one, or by any set of circumstances. Failing this our periods of freedom will be short and their recurrence rare, whatever may be our banking account.

The great apparent differences between individuals in these respects will be dealt with in subsequent chapters, more particularly in that one exploring the operations of Karma.

CHAPTER II

ECONOMIC FREEDOM

In order that we may arrive at a clear conception of Freedom in its economic aspect, it would be advisable, in the first instance, to examine somewhat that highly debatable field of thought and practice known as Economic Science.

"Economics" is the "Science of Wealth" and deals with the production, application and distribution of "Wealth."

What is "Wealth"? Students of Mill need hardly be reminded that it should be confounded with *welfare*. According some authorities the *concepts* underlying t two rather like-sounding words might almost contrasted. It might be said vag that wealth is a general term for that w satisfies our wants, but this, we shall see

not sufficiently specific. We want air, water, food, clothing, housing, tools, power and comfort for our material needs, but we also want credit, reality, beauty, enjoyment, knowledge, health and peace; further, many, if not all, want distinction, reputation, profit, vengeance, personal safety, amusement, admiration, insight, righteousness, character and understanding. Some, but by no means all of the specific objects or means, by which our wants are gratified, can be expressed in terms of money, and properly called "Wealth." There are important exceptions. The first two, for example, the most essential of all our wants, air and water, are not "wealth" in primary and almost in ordinary circumstances, for the simple reason that they are so abundant and cannot, be monopolised.[1] If one could substitute manna for bread one could even add food! In its strictly technical sense "*wealth*" is inextricably bound up with *property*. It follows, therefore, that economic laws are based upon and must

[1] The mere quibbler would perhaps have to be reminded that a water-rate represents a payment for transport, cleaning and convenience rather than for the thing transported.

necessarily change with the "*laws*" *of property*. This is so obvious to all who will give themselves the trouble to think about the matter discerningly, that it need not be insisted upon much further just now beyond pointing out that this being the case, economic aspects of life, important as they undoubtedly are and interesting though they may be sociologically are subordinate in their importance to th considerations of *welfare*. With the considerations of welfare, the considerations of economics do not always coincide. They may even be in conflict, as we shall presently see.

"Wealth" then is *property*,[1] exchangeable marketable property, subject to conditions fo privileged or exclusive use of individuals an groups. Property depends upon the laws o the Community or their equivalents in primitive customs and taboos. Various beliefs traditions, customs and conventions hav contributed from time immemorial in th

[1] The word "property" is sometimes used in a mu broader sense as implying the spiritual possessions personality. This is not *legal* property. Wisdom, ki ness, spiritual purpose and strength are not *marketal* In a sense they can be possessed and conveyed, but th cannot be exchanged for a stipulated *quid pro quo*.

establishment of these laws, but they can never be properly called fixed and unalterable. These laws have their origin in the *acquisitive instinct*—a primal instinct, laid very deep down in our animal natures. This instinct develops the sense of *ownership* and the rights of disposition, whether individual or collective, with which we all grow up. The laws of property recognise this sense and aim at regulating it for our common convenience and welfare. They are designed and developed for that purpose; and when they fail in that purpose they are changed, always professedly with the aim of improving their adaptability to the common welfare. These changes are generally very slow, too slow sometimes to meet our altered requirements, then the changes often overshoot the mark and appear to be convulsive and revolutionary.

What is here stated is quite elementary, but as we are apt to forget it, it needs constant restatement. It is in fact an important branch of education which is too much neglected. Without proper guidance our acquisitive disposition becomes distorted in opposite directions. It may become too pronounced on the

one hand, or *laxity* on the other. Then there is confusion and forgetfulness. It is a matte of proportion and balance. The reason of th forgetfulness, over-emphasis and confusion wi be made clear when we come to consider th psychological mechanism of the human min It is only by study and experience that t proper relation between wealth and welfa can be distinguished in its full significance, in this, as in every other sphere, *freed* depends on self-mastery.

It is often stated as an obvious truth th "labour" is the primal factor in "weal production," but this is by no means tru The most essential *contributor* to the produ tion of "wealth," paradoxical as it soun is the "consumer," for the consumer crea the demands for "wealth," hence the mark values, without which labour itself is u meaning. Labour, capital, management a consumption combine together to satisfy at least to gratify the acquisitive insti In a perfectly harmonious brotherhood th might well be tools, service, managem enterprise, industry, transport and free but in its strictly technical sense t

ould be no economic "wealth" what-
ver. This would, of course, necessitate a
orough transformation of the dominant
aracteristics of human nature, for the
quisitive instinct would have wholly dis-
peared and higher incentives to effort
uld perforce have accrued. The main object
ed at in thus formulating such an hypotheti-
ly ideal condition is to help towards the
cidation of the meaning of some carelessly
plied and much abused terms.

The conclusions here enunciated are these:
t although wealth, welfare and economic
edom are conceptions which can and ought
be properly distinguished, they cannot
absolutely separated from one another and
t all attempts to do so must lead to error
l confusion.

Queries and deductions drawn from these
clusions would, no doubt, appear hopelessly
erodox to all existing schools of economics,
ept perhaps to a school foreshadowed, if
actually established, by John Stuart Mill.
is generally admitted that the total
alth" of the world is the sum of the
ket values of all stocks, shares, loans,

debentures, goods and services (except wher
these overlap), establishments (with thei
"goodwill" and endowments), public an
private institutions of every description, whic
are or can be properly recognised by law
marketable for a stipulated *quid pro q*
There is also a good show of authority
insisting that this market value, measured
"sterling" currency, is greater to-day th
it was prior to the war.[1] Thus we are, if t
assumption be correct, on the whole, econo
cally "richer" now than we were, notwi
standing the probable default of certa
countries, and the effect of an epidemic
strikes. Yet at the same time the positi
economically is, in appearance, more unstab
because all sorts of doubts have been rais
Now would this apparent state of instabil
be necessarily improved by greater "prod
tion"? This depends surely upon what it

[1] As an indication of the confusion of commer
values at the present time (25th Oct., 1919), it ma
pointed out that, whereas the £1 currency note has
depreciated about 10 to 15 per cent. as to its gold v
its purchasing power, measured in pre-war price
officially stated to have fallen about 120 per cent
addition to this there has been an enormous increa
the total "value" of securities.

hat is produced and by whom? Stability epends essentially upon general enlightenment nd contentment, which depends, in its turn, pon sound education, and not merely of the hools. The war has certainly been educa- onal in more senses than one. For good or ill it has modified our outlook and our neral relationships. The war itself was eed the outcome of instability. Has insta- ty then been added to, or has it been reased? Possibly both, in different direc- ns, and it would be hard to say off-hand w, on the whole, the balance will lie; but on this, the question of *welfare* and *freedom* ends. The acquisitive disposition, which all more or less share, must be regulated suitable laws, otherwise we have chaos. at does not mean that the acquisitive position and its regulation need be over- phasised. There is far greater danger of being done than of (at least in England) opposite tendency being induced. The remedy for our present ills is the system- substitution of nobler motives, by means ucation, for those of mere *gain*.

CHAPTER III

KARMA AND CAUSATION

EVERYTHING, anywhere and at any tim which may happen to an individual, aris from adequate cause. For this cause t individual is responsible by reason of h actions (which include his thoughts) past a present. This is the Buddhist in contr distinction to the Brahminical[1] doctrine Karma. The individual is even responsib for his "instincts," the effects they have his life and the use he makes of them.

Nothing whatever is absolutely static, n is anything absolutely isolated. Every in vidual is definitely and specifically dis guishable from other individuals, owing Karmic laws, but every individual is never less correlated with them. In varying de

[1] See note at end of chapter.

lso, according to Karmic laws of time and ccasion, different individuals are interde- pendent one with another.

For everything definitely distinguishable in ach individual life, though he be unaware f its true origin, or by false inference he rongly interprets the origin, the individual himself specifically responsible. He is sponsible for all events in so far as they fect his happiness and the happiness of others, cording to their Karmic inter-relationship. he effects of Karma are reciprocal. Nothing absolutely fixed. All life is "becoming," at is to say it is interlinked continuously, ough apparently spasmodically—the present nd future—and each with the past. There no *independent* "determinism" in the ntrol of conduct; the ordinary conception "determinism" being that events occur art not only from awareness, but apart o from volition, responsibility, or choice, an unalterably "objective" manner.

The objection usually raised to this doctrine esponsibility is that an ordinary individual, being fully aware of his antecedents, can- be responsible for them. It is considered

that his responsibility begins and ends with his "consciousness." In practice, however, no one ever acts on this theory consistently. They cannot possibly do so. The extent and degree of our awareness of anything, being of necessity shifting and incomplete, never attain infallibility. Consequently, the acceptance of the criterion of full awareness would in effect do away with all responsibility whatever.

(The function of awareness or consciousness, its intermittence and discontinuity, will be dealt with more fully in a subsequent chapter.)

The concept of *heredity* is allied to, if not actually identical with, the doctrine of Karma. Whether we call heredity inborn capacity or inborn experience, it includes a potentiality for choice, selection and rejection in the determination of the individual's welfare, which can not be clearly traced to his known ancestry. It includes, in short, a capacity which is essentially *individual* whatever its source. That which belongs properly to the individual and his antecedents, and that which belongs properly to the race, though they may be distinguished and classified in general terms, cannot be absolutely separated. Thus,

mple, the powers of selecting, acquiring
d assimilating food may, in a general way,
called racial, yet the particular manner in
hich those powers are exercised is distinctly
lividual. The choice of the individual is
doubt confined to circumscribed and classifi-
e fields or spheres of specific activity; and
practical purposes they are so classified
l defined; but the limits of each sphere can
er be absolutely fixed. That is to say all
sification, at best, is but tentative, and
uld not be regarded as representing fixed
gories which can never be changed. Were
therwise we would be postulating unlimited
ers of discernment and precision, together
a capacity for linguistic infallibility.
tentative nature of scientific classification
be shown by innumerable illustrations.
might give as an example the distinction
veen "organic" and "functional" in
ern pathology, which is convenient but
o means final. All legislation and the
matic codification of custom and tradition
be regarded in the light of attempts to
ret, for everyday purposes, the effective
of Karma; but the great majority of

those engaged on this work of legal codificati
are so poorly inspired as to make the result
their efforts little more than a travesty.

The fundamental basis of the Buddhi
teaching of Karma is briefly this: Nothing
absolutely static, fixed or unchanging.
things are "becoming"; they are, by inva
able law, conditioned, and, in an ultim
sense, interdependent. By "things" is me
objects, facts, organisms, circumstances a
individuals. To use the psychological phra
ology now current, they are "complexes"
different orders—all the products of experie
"Complexes" are *threefold*, they are ne
simple dualities of subject and object me
They are evolving *trinities*. In other wo
a thing known and a knower implies als
knowledge, a thing thought of and a thin
implies a thought. A thing perceived an
perceiver implies a perception. A thing a
upon and an actor implies an action. C
plexes revolve, evolve, interact, mingle
conflict. Their durability is indefinite ac
ing to their particular nature and relatio
They all persist by reason of the bala
their centripetal and centrifugal tend

Incidentally it might be mentioned, that in a mental complex an over emphasis of the centripetal trend is at once the cause and outcome of "egoism," about which much will have to be said when we come to deal with "dissociation." In the same way the centrifugal trend may be identified with the *spiritual*. It is by the balance between these opposing forces with its resultant trend that the individuality is expressed and perpetuated.

Karma then to an individual is the enemy of freedom. According to Buddhism the ultimate aim and supreme goal of humanity is emancipation from the thraldom of Karma. This goal, however, cannot be reached except by acknowledging its present sway and understanding its laws.[1]

[1] The Brahminical teachings on Karma are confused and contradictory. They are mixed up with an insistence upon the permanence of an unchangeable soul entity, or the "Atma doctrine" (egoism). Buddhists never speak of "reincarnation," but of the *rebirth* of *Skandhas* in accordance with an individual Karma. It should be mentioned that the Sanskrit terminology here used, as more familiar to Western exegesis, is slightly different from the *Pali*, the original Buddhist language. (See also the author's article on Theosophy, Oriental, in the *Encyclopædia Britannica*.)

CHAPTER IV

JUSTICE AND VERACITY

MOST of us have an instinctive belief in "Natural Justice" and when our "interests" do not blind us, we deplore the fact that it is so little observed. We all have, however, our personal interests, which are, generally speaking, mere euphemisms for our preconceptions and prejudices. These obscure and distort our vision, and just in so far as our interests conflict so our notions of justice will vary.

This instinctive belief in Natural Justice is an intuitive perception, obscured though it be, of the operations of Karmic laws. We sometimes speak of "poetic justice" as something ideal which very rarely comes to pass. In the light of modern psychology this confusion of language and thought admits of a comparatively simple explanation. Beliefs and

wishes are interdependent; and, according to our variations of mood, arising out of our changes of relationship and circumstances, so our wishes, beliefs and interests will vary. Not only do these variations occur in ordered sequence, but at one and the same time we all experience certain hesitations and doubts as to what we virtually wish and believe. In short, we experience mental conflicts by which we are swayed backwards and forwards, even in crises, to the point of unconsciousness or temporary paralysis. Of course, people differ as to the extent to which such conflicts affect them, but we are none of us quite emancipated from their restrictions. Now, by combining a sufficiently large number of people and giving them important interests in common, we can arrive at a sort of average, which may be called a *norm* of conduct; and we so gain for our mutual purposes and interests some sort of practical order. This order is for the most part *subconscious*, and often guides us without our being wholly aware of its influence. This subconscious order, the product of interests common to many, sometimes finds embodiment in the laws of the land, though a much more

ordinary form of its expression is to be found in custom, tradition and fashion. Karma obviously must include all such forms of embodiment and expression and a great deal more besides—much that is almost invariably hidden by reason of our superficial consciousness and mental blindness. According to the doctrine of Karma, everything pertaining to our individuality, however much hidden, however deep down in our natures, is still potentially valid, and must ultimately find due expression and solution in the continuity of our lives.

Memory of a code may be helpful indeed, but this will not alone suffice to make a good judge. It is only when our vision is cleared by harmony of motive resulting from the subsidence of conflict, that we can see the true meaning of justice.

Children are often enjoined to be just and truthful, as though nothing could be so easy. Yet there is nothing in the wide world more genuinely difficult. It is difficult because, not only as children but as full grown individuals, we are for the most part physically, mentally and morally very imperfect creatures.

Were we perfect, such an enjoinment would be altogether superfluous. Nevertheless a "truth complex" can and should be developed. We may learn that to be just and truthful is in itself admirable, and that it is to ourselves and our fellows, in the best sense of the word, advantageous. It is a question of presentment. By suitable example and illustration children can be helped to see the real value of truthfulness, so that they may grow up avoiding as far as possible the habit of associating injustice and falsehood with notions of personal gain. The ordinary forms of legal procedure are unfortunately not very helpful. We are made to swear not only that we have been and will be truthful, but that we will tell "the whole truth and nothing but the truth." We are warned, moreover, that failing such miraculous veracity the most dire consequences will follow. Here we have an appeal to our egoistic lust for self-preservation and all who have much to do with the "law" are aware that in practice it leads to every kind of falsehood and prevarication. The trouble arises mainly from a psychological misconception. It is assumed that what we *have* known we *know*;

and that we can command this knowledge at will. "Forgetfulness" is sometimes admitted as a possibility, but we ignore the most important truth, namely, that what is wished strongly is almost invariably believed to be "the truth." It is no doubt a fact that the art of cross-examination is based on a sort of confused recognition of the principle that we *say*, even if we do not *believe*, what we think is to *our* advantage, and the result is often confounding; but as a test of veracity it offers a very poor criterion.[1] The unveracious nature of expert evidence has become almost a byword, for such evidence exemplifies in addition the dangers and difficulties of *terminology*.

"Standardisation" and "inversion" play important parts in confusions of thought. We shall see presently how, by egoistic excess, a concept can in the use become *inverted*; so that the same word may be made to stand for two diametrically opposed meanings.

[1] May be very good or very poor—it depends partly on the cross-examiner's ability and partly on his materials—partly also on the interests. Merely fishing cross-examination is seldom of any use. (Sir F. Pollock.)

The fruit of recent psychological research should be a great help to educationalists in so reframing their constructive methods as to develop in young persons an effective "truth complex," without at the same time making them either pedants or prigs.

CHAPTER V

PSYCHOLOGICAL ANALYSIS

In a recent work, entitled *The Purpose of Education*, the author has developed a system of psychology which is the outcome of research into regions of subconscious mental activity. Readers of this chapter are referred to that work, as they will there find an exposition of the system somewhat fuller than that attempted here.

The main outline of the system is as follows: Human Personality, though it should, as far as possible, be viewed as a co-ordinated whole, is analysable into an immense number and variety of seemingly independent spheres or fields of psycho-physical activity and potentiality called "complexes." It may be mentioned at once that in the "psycho-analytic" schools of Sigmund Freud, and, in a somewhat modified

form, in that of Jung, the term "complex" is used only as an indicaton of hysterical or morbid mental conditions; consequently the student of comparative psychology should be on his guard to avoid confusion.

The present system is the outcome of long-standing researches, begun before Freud's time, and still energetically prosecuted by many whose aim is psychological knowledge rather than the mere development of a particular method of clinical treatment.

The fundamental basis of this research is what has become known as "automatism," that is to say, purposeful and apparently intelligent acts or phenomena, operating in various ways without full awareness or reasoned volition on the part of those engaged in the observations and experiments.

The phenomena of "automatism" are very similar in some respect to those usually called "instinctive."

It is unfortunate, however, that much of this research is mixed up with what is foolishly called "proof of spirit identity," which has arisen out of vulgar preconceptions of egoism

and animism. These preconceptions are indeed anything but spiritual, for they purport to interpret and determine that which transcends sensation in terms of sense data. They are in fact grossly materialistic, in that they would fix *spirit* in concrete form for ever. The word "survival," now much used in relation to certain psychic manifestations, has a quite different connotation from that of "identity." Its sense is *Karmic*. It implies continuity, which is a very valuable concept. In this connection it may be mentioned that many writers on these matters are prone to make much too free a use of the definite article. Thus we read of *the* unconscious, *the* subliminal, *the* normal, *the* supernormal, *the* conscious, *the* subjective, *the* body, *the* spirit and so on, when unconscious, subconscious, conscious, etc., simply should be written. The result is very confusing to uninitiated students, because it suggests a specific definiteness in such concepts, which is in no wise warranted. It suggests that there are in such matters quite clear lines of demarcation which have in fact no existence. It is perhaps no more than a grammatical error, arising sometimes from

mere carelessness, or it may be from defective education, but in view of the tentative nature of all classification, it would be well, as far as possible, to avoid it. In scientific research definiteness is quite essential, where clearer thought warrants it, but with unmethodical thinking, devoid of clear concepts, definiteness is only a hindrance.

Certain conclusions may be recorded with confidence: (1) In an individual's ordinary waking life only an insignificant and it may be a distorted aspect of true *personality* emerges above the surface of consciousness. In other words, personality, as a co-ordinated whole, is very rarely awake. (2) The whole personality, though hidden from view, is yet living and active. (5) Between those portions of personality which are awake and those portions which are latent or subconscious, there is constant, though apparently intermittent, interaction. There is even a modified and generally much slower interaction at work between various subconscious activities. (4) The process of "knowing one's self" is a gathering together as a synthesis into the focus of awareness, of personality co-ordinated as a relevant whole.

These psycho-physical activities, whether they be subconscious, merged into consciousness, or so remote from consciousness that we never become aware of them, organise themselves by their inherent natural potencies into quasi-entities, which may be called *complexes*; just as material forces organize themselves into waves, vortices, crystals, atoms and molecules; or as in the organic world into cells, structures and organs.

Mental complexes arise out of experience, or a succession of definitely correlated experiences. "Habits" are complexes in certain aspects, opinions are complexes, interests are complexes, while obsessions, phobias and manias are complexes in specific conditions called *dissociated*.

For convenience of expression complexes may be divided into, "egoistic" and "individual." All complexes, however, have both egoistic and individualistic trends. The egoistic trend is pseudo-self-sufficing, resisting change, grasping, tending towards disruption and dissociation. The individualistic trend is adaptability in sequence and continuity. The preponderance one way or the other of these

two trends in a complex determines its value, its helpfulness or hindrance to the personality.

Complexes co-operate with one another and combine to form phases of our personality. They also conflict to form morbid conditions. They emerge into consciousness, according to a suitable stimulus, except in so far as their affinities and relations are dislocated by the forces of dissociation. While still submerged subconsciously they often function as automatisms, so that it very rarely happens that our behaviour can be properly described as wholly conscious and volitional, or wholly automatic. Yet by a systematic study of dreams, habits and automatic writing, much may be learnt as to the true nature of complexes and their origins.

This is a mere outline of a system of psychology which it is to be hoped may develop and fructify in accordance with sound scientific methods of research.

CHAPTER VI

EMOTIONS

THAT vicious tendency towards unwarranted classification, already referred to more than once, finds no more mischievous expression than in the various categories of "the emotions" which we occasionally come across. These categories are all mixed up with egoistic delusions.

There is but one fundamental emotion, namely egoistic craving, or that well-nigh universal impulse towards self-preservation and advancement. This impulse has certainly some negative aspects, which arise out of mental conflicts. In its positive sense emotion is associated with a multitudinous terminology. Our likes, wishes, interests, tastes, beliefs, notions and preferences, all manifesting with different degrees of intensity, are various

terms for positive emotion. In the negative sense we have our dislikes, aversions, fears, disbeliefs and choice of evils. It is clear that the negative can have no separate existence apart from the positive. For the moment let us confine our attention to the latter. Egoistic craving, as we have seen, is an essential element in the formation and maintenance of complexes. It is true, however, that in various associations and combinations of complexes, the emotional element can be so modified and transformed as to be hardly recognisable in its primitive condition; and it is out of these transformations that the categories of the emotions have grown.

Emotion may be called the selective energy of a complex. This energy may be more or less latent when the complex is subconscious, but as it emerges convulsively into conscious life we get manifestations of "emotional states."

According to the constitution of a complex, according to the ideas, memories and physical attributes with which it is associated and the reactions to which it responds, according, that is to say, to the experiences out of which it

has grown, so is the selective power of its emotional energies directed. The emotional quality of a complex, in short, is determined by its composition and affinities.

When this dominant energy of a complex is strongly ego-centric it thereby lacks the harmonising mobility, which is necessary for healthy individual development; and the complex itself tends towards isolated or dissociative activity. Persistence in such activity will ultimately result in stubborn *inversions*. This phase of complexes is dealt with more particularly in the following chapter.

When, however, the directive energies, in a correlated group of complexes, are harmonious and well balanced, such complexes become mobile, they interact and co-operate with comparative freedom, conflicts are avoided, supplemental co-ordinated groups form themselves, which react purposefully with the external world, or rather with those complementary aspects of life constituting their proper "environments"; and progress, invention or creation results.

Now inasmuch as emotional energies have their vehicles or counterparts in the physical

organism, it would be well here to examine this relationship a little more closely. Physiological research has shown that the nervous systems and various bodily organs, particularly the ductless glands, such as the adrenal, thyroid, and interstitial respond reactively to emotional changes. Recent researches into the functions of the *adrenal glands* are of especial interest. These minute glands, weighing no more (in their vital portions) than one seventy-thousandth of the whole human body, have very important functions in regulating the action of the circulatory and respiratory organs. It has been demonstrated experimentally [1] that under emotional stress these glands secrete into the blood extra quantities of an extremely potent agent called *adrenine* or *adrenaline*. An almost infinitesimal portion of this agent injected into the circulatory system produces very striking effects. The voluntary muscles are greatly energised, while at the same time the sympathetic nervous system is partially paralysed. Heart action

[1] See *Bodily Changes in Pain, etc.*, by Prof. Cannon of Harvard. Also Prof. Sherrington's works on the nervous system.

and the action of the respiratory organs are much heightened. These effects are both restorative and protective. If by accident, disease or over-use the adrenal glands should become injured or atrophied, the whole organism languishes and dies. The adrenal glands are, therefore, essential to continued physical existence, and it is significant that they should function as a kind of reservoir for the action of emotional energy. Experimental physiological and psychological research thus show how rash is the attempt to separate, in an arbitrary manner, our physical from our psychical nature.

Fatigue, both mental and bodily, is closely allied with emotion. This too is a branch of experimental research, which has made considerable progress of late years. We all know how *interest*, with its power of focalising consciousness and directing attention, is a means of neutralising, or at least of masking, fatigue. This is clearly attributable to adrenal secretions; for adrenine has a double-edged function. It acts as an anti-toxin, counteracting the poisons generated by exertion; and it acts as a stimulant, liberating some of those great

stores of crude energy potential in our organisms. Since, however, neither the source of adrenine, nor our reserves of crude energy are quite inexhaustible, the power of emotion in overcoming fatigue has its limits and should not be over-taxed. There is good reason to believe that even subconscious emotional activities have the effect of stimulating adrenal secretion, though it must be admitted that scientific research on this point is still far from complete.

Love or true charity is sometimes called an emotion. Whether it should be so called or not, is a matter of difficulty. Perfect love is a sublimation through which egoistic craving is dissolved. It implies true self-surrender in the direction of some lofty ideal of unity as to motive and purpose. Certain dissociations may generate a false, transient and delusive harmony, while true love dissolves and settles egoistic disputes, so that in their specific phases they never recur. True love untainted with self-interest is so rare that it can be barely imagined. The acceptance of love as the sole agent in life is the true change of heart; emancipation complete. Perfect love does not move us egoistically. It implies an

all-embracing acceptance, an awakening, free-giving without qualification or doubt. As Professor Sherrington says truly, "emotion *moves* us." When love comes then *self* disappears, and "we" are no longer there to be *moved*. Thus love is not "an emotion," except in a new sense.

CHAPTER VII

INVERSION

ONE of the most troublesome effects of pronounced egoism is *inversion*. The phenomena of inversion are manifest throughout life and they are especially in evidence in a "highly developed" form of civilization. They are indications of degeneracy and decay. Roughly they may be described as the subordination of substance to form, of spirit to matter. One of the most obvious illustrations of an inversion is to be found in the inordinate importance, one might almost say reverence, attaching to *money* in the every day life of a modern community. Or to express it somewhat less invidiously, the supreme domination of the economic sphere. Money, as we know, is a practical and convenient instrument for the commercial exchange of property and services, and for the measure of their market values.

Within the economic sphere, and maintained for its proper purpose as an exchange medium and as a measure of that with which it is commensurable, there need be nothing invidious in the use of money. Money is not, however, confined to its proper function or sphere. To many, even in the economic world itself, money is not a means but an end. With others, who are better able to understand the true function of money in its proper use, the economic side of life has so extended its influence and scope that, although the crudest form of the inversion is avoided, it has evolved and transformed itself into an inversion more subtle and dangerous. Commercialism has crept into the spiritual aspect of life. Goodwill,[1] in its true meaning a spontaneous recognition of mutual thought and interest, becomes a marketable commodity, and an attempt is constantly being made to measure with money that with which it is altogether incommensurable. Spiritual insight and understanding are not purchasable by money, which is more often than not a positive hindrance to their growth; and when they are

[1] See Glossary.

developed they are in no wise for sale. *Property*, a mere instrument of welfare in a material sense, has come to be regarded as the very essence of welfare itself. Obvious as such inversions must be to the thoughtful, it is by no means an easy matter to get wide recognition and understanding of the process. To a great majority, who in this sphere are strongly emotional, any effort to get an instrument subordinated to its right purpose is taken as an attempt to deny the value of the instrument altogether, and to suggest that forthwith we can do without it.

Hence we are confronted to-day with a striking anomaly—an anomaly which gives rise to strange contradictions in behaviour and outlook. Egoism suggests to us all, more or less, the importance of personal *dignity*. The craving for dignity is often so strong that there are times when, if it does not supplement, it actually supersedes the craving for physical pleasure. Its demands for satisfaction give rise to mental artifices in the shape of social inversions. We demand economic *independence* on the one hand and we insist upon the dignity of *earning* a living on the

other. Both kinds of inversion involve a denial of our essential *interdependence*. When we have acquired or inherited a "competence" we have become "independent" and are no longer beholden to any one. While by "earning" we contract to sell our services so that they are paid for and are satisfied by a stipulated *quid pro quo* to be reckoned *ad hoc*. Both inversions reject "charity" as degrading. This once blessed word has undergone an inversion so thorough that its original meaning is almost forgotten. It has become almost synonymous with *bribery*. Now while inversion of this sort is rampant, kindness of heart or true charity is practically unthinkable. Coincidence of interest, thought and feeling have vanished from view, and each is bent on his separate gain.

We all experience changes of mood. That is to say we are all to some extent inconsistent; and this is of course a serious factor in life's perplexities. It sometimes happens that individuals, who are ordinarily pronounced egoists, whose inverted complexes are apt to emerge dissociatively into consciousness, will at times show exactly opposite tendencies.

Though these occur in everyday life, the War has furnished us with some very striking examples of true charity where one would least have expected to see them. Non-inverted complexes emerge. Spontaneous recognition of our mutual interdependence seems almost complete. Our actions are no longer a calculated surmise of egoistic advantage, but a recognition of our mutual interests as a living spiritual reality. Dignity and earning seem to be wholly *forgotten*. This should be an additional proof to the sceptical that egoism offers no permanently satisfactory solution to any of life's problems. Nevertheless egoism persists, and through its persistence there is hardly a section of our existence that escapes altogether from inversion.

Tradition itself, which in some form is so necessary an ideal and guide, is certainly very far from escaping; while in Religion it has become so notorious that it barely needs mentioning. Denominations and sects strive after monopoly. Forms and ceremonies usurp the prerogative functions of self-sacrifice. Worship becomes a mere matter of observance and conformity.

CHAPTER VIII

RELATIVITY

"THE Principle of Relativity is the hypothesis that it is impossible by means of physical experiment to determine the absolute velocity of a body through space." This is E. Cunningham's definition in his short treatise on "Relativity and the Electron Theory."

As first propounded by Albert Einstein in 1905, the "Principle of Relativity" did not profess to embody any new philosophical or psychological proposition; and indeed the concepts involved in the "principle" are among the most ancient. Shortly stated the doctrine amounts to this: Nothing in the material universe, in the strict sence, is *absolute*. That is to say, in all considerations of *measurement*, the term "absolute" is simply unmeaning. All measurements, whether of distances,

velocities, volumes, masses, momentums, gravities, energies, or movements are *relative*; and they exist only in dependence on, and in relation to, specific "frames" or schemes of reference. It should not be forgotten, however, that such "frames" imply *concepts*, which can be, and in the end must be, treated psychologically. In other words, although for specific purposes the *direction* of a body moving relatively to an etherial medium, presumed fixed, may be treated in certain practice as being distinct from that body's *velocity* through *space*, and from its mass, yet the *concepts* involved in these terms, having a common origin in the imaginative logic of synthetic experience or mind, are fundamentally *correlated*, and they cannot be separated absolutely. The particular concepts thus involved have grown out of definite, definable and long protracted experience—a body of experience persisting consciously, sub-consciously and unconsciously in accordance with the laws of mind. These frames or schemes are in short *complexes*, treated "objectively." They belong to the intermediate order[1] and

[1] See "complex" in glossary.

they are by nature so durable as to lead the unwary to imagine that he is confronted with something absolutely fixed and eternal.

Space and time have no separate existence *per se*, but arise, as a general inference, from the positions of innumerable objects perceived in the visible universe and from their innumerable perceivers (acting collectively) in mutual relationship. They are, therefore, *concepts* deduced (or more strictly sub-consciously *induced*) from sensible phenomena or "sense-data." Space and time, then, are not absolutely independent entities; and although, as concepts, they have been so treated for practical purposes without appreciable inconvenience, all our attempts so to treat them in order to establish universal conclusions must perforce be quite futile. Thus even within our own solar system "absolutist" systems have been proved by observation to be erroneous. Quite recently Einstein made definite predictions as to the observable position of certain stars; and during the eclipse of May 1919 his predictions (for the most part) were verified. This fact does not, of course, prove the universal truth of Einstein's

particular system of relativity, but it does, by almost general assent, overthrow the theories hitherto held as irrefutable by the great majority of astronomers. Now although Einstein has neither discovered nor established relativity (and it is admitted that *some* of his predictions have been falsified) it is acknowledged by the greatest scientific authorities that he has worked out and formulated a general hypothesis of very high theoretical value. The previously current astronomical theories, though they may be all said to be tinged with a relativity colour, were nevertheless based for the most part on absolutist doctrines; more especially is this the case when they were concerned with the presumed characteristics of ether. It is true that many years ago Maxwell wrote, in answer to superficial objectors who cavilled at the results of physical science being "merely relative and not absolute," that he would ask these objectors to picture to themselves the *absolute* position of a point in space—and then hold their peace. It is to be regretted that he carried the argument no further. Relativity then can be said to have almost reached the position in general

acceptance when it has not only dethroned a wrong doctrine even within the proud region of physical science, but has itself supplied a workable method for astronomical calculations, as well as for other branches of physics.

In the spheres of Religion, Philosophy, Psychology, Biology and Economics, relativity should now find a more ready admission. That such an admission should be made easier, is to-day of especial importance, for in the rehabilitation of civilised life and its reconstructive processes, the dogmatic views of absolutists and other extremists are far too much in evidence.

The virtues of the middle path, avoiding extremes, is the main burden of these pages. There is no absolute right and wrong, nothing is absolutely true and absolutely false, any more than there can be an absolutely great and an absolutely small. Nothing is *unalterably fixed*. The craving for fixity and separateness is exceedingly strong to-day, but so also is the craving for change. Hence these extravagant turmoils. The cravings for fixity and peace may be partially *gratified*, but until we reach true harmony they can never be

satisfied. The middle path avoids needless conflict. It leads to peace of mind, to true understanding, towards the goal of human perfection.

There are always doubters who urge that this goal would be "dull." The answer is obvious: the goal represents an ideal towards which all may strive, though of its speedy realisation, for the doubters at any rate, there is not the least danger.

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CHAPTER IX

DESTINY

THERE are times in the life of every man when questions as to the meaning of all existence are sought for or cogitated. Answers to the "whence, why and whither of life" are despairingly looked for.

If the views set forth in the preceding pages are accepted the answer does not appear at all hopeless. The answer to "whither?" is, *conquest of egoism*. Whence and why? answer themselves when victory is complete.

To the pronounced egoist this solution must indeed seem extremely unsatisfactory. He would no doubt ask promptly: "Inasmuch as conquest implies *strife* and as there is no ego, what is it that *strives*?" To this the reply is quite simple. In every individual there is not merely "an ego," but "egos" innumer-

able ; and that they all *strive*. Some of these "egos" conflict, but when peace and harmony is established between them, the "egos" themselves with the conflict must vanish.

How then is this harmony to be established ? No question could be more profitably asked. It is one upon which much has been spoken and written ; and it is one upon which the greatest teachers and thinkers, of all ages, agree, in essence, if not always in form. The process, they say, is painful and difficult. The sorrows of life must be patiently endured ; and the inward light burning dimly will grow brighter. It is easy enough to inculcate endurance, but there is no more unacceptable advice. It is just on this point of the inducements and compensations that the great teachers, in their methods, have varied. As to their disciples and followers, the quarrelling and disagreements are proverbial.

Nevertheless there arises from time to time a demand for the discovery of the *common ground* of all denominations, sects and creeds—for the discovery of a way or path of life, which will conciliate and unite rather than antagonise and divide.

In the autumn of 1908 there was held in London the inaugural gathering of the first International Moral Education Congress, under the presidency of Sir Michael Sadler. The meeting was attended by distinguished representatives of various denominations throughout the world, as well as by the most prominent and illustrious advocates of undenominationalism. The Congress held numerous sessions, at all of which the proceedings were harmonious; and important steps were taken towards the discovery of common principles and ideals. The Second Congress, held at the Hague, in 1912, was equally successful. The third meeting projected for 1916 in Paris, did not, of course, take place owing to the war. Preparations for this meeting was already in progress in 1914 and these preparations have recently been resumed. Let us hope that the third Congress, when it does take place, will have a crowning success.

APPENDIX

THE INTERNATIONAL MORAL EDUCATION CONGRESS

By FREDERICK J. GOULD

Author of *Youth's Noble Path* and *Children's Book of Moral Lessons*

A GREAT concourse, representing some twenty nationalities, crowded the assembly hall of the University of London, in September, 1908. They had come to discuss the moral education of children and adolescents. Not only had they travelled from many countries. They belonged to many schools of thought and faith. The energetic secretary, Mr. Gustav Spiller, was a lecturer and writer on behalf of the Ethical Movement. Some were Roman Catholics, some Anglican Catholics, some Free Churchmen, some Unitarians, and others were Jews, Moslems, Hindus, Rationalists, and the

rest. There were two kinds of significance in the Congress. The occasion proved that numerous lines of interest, activity and research were readily, and almost spontaneously, converging; and it marked an important new stage in world-education. And, as we may now infer more easily than then, all who pondered the moral and spiritual situation felt (though few said) that we were approaching a crisis which would summon up all the forces of character and idealism, as to a day of judgment. The Committee, facing the difficulties which threatened to arise from so great a variety of creeds and philosophies, stated that: "The Congress will limit itself to matters which equally interest all who value the ethical aspect in school education, without assuming that religious and philosophical questions are not of importance in Moral Education, and without excluding references to religious and philosophical points of view." The value of these marching-orders was tested both remarkably and happily, in several ways, of which I may here name two,—No acrimonious controversy occurred at any one of the eight sessions, not even (to speak of but one

memorable incident) when the Bishop of Southwark earnestly pleaded for the Divine sanction and was confronted by Mr. John Russell, who asserted his faith in man's original goodness, and in "purely human means." The other test was witnessed when, stepping out of the chamber of theory and debate, I talked with children from the East End of London, in the presence of teachers British and foreign, on the much-embracing theme of "Family, Country, Humanity." My blackboard, the children, the polyglot audience and I made (so I venture to believe) a harmonious complex, neither then nor afterwards marred by dissent or suspicion.

Of the aims of the movement thus inaugurated, Dr. Felix Adler, of New York, observed that :

> Interest in ethical education is keen, and likely in all civilized countries to increase. The reasons for this are obvious. Humanity to-day is intent on nothing so much as on the task of changing the habits inherited from the past. The fierce, ingrained habits of war are to give way to the manners of peace. The habit of subserviency to social superiors is to be changed into the frankness that marks the relations of equals. Slavery and

exploitation are to cease; and the terms on which the sexes meet are likewise to be different in essential ways from what they have been.

Those were excellent general terms. The President of the Congress, Dr. (now Sir) Michael Sadler, enumerated details for immediate consideration,—the corporate school-life, direct and indirect moral instruction, the influences of home, clubs, continuation classes, the work of Teachers' Training Colleges, and the study of adolescence.

Dr. F. H. Hayward[1] affirmed that "the task of education must be to endow moral ideas with such weight and significance that they will overbear all rivals and pass into action." For this purpose examples from literature and history should be provided for earlier years, and without more than casual didactic comment; and similar material might, for the age of about twelve upwards, be used as a basis for direct and systematic interpretation. Mr. Spiller contended that "every lesson should be primarily an ethical lesson," even in mathematics, and, of course, history, for

[1] Whose work on *The Spiritual Foundations of Reconstruction* (1919) merits the close study of educationalists.

"moral progress is the keynote of history." The latter thought was emphasized by the well-known historian, Mr. G. P. Gooch, who remarked that history was "a judge, juster and wiser than any one man, without passion, fear or hope, neither moved by race, religion or party, nor over-awed by worldly greatness, success, or flattery." Dr. Stanton Coit, a leader in the Ethical Movement, and speaking from the standpoint of modern criticism and the *Encyclopaedia Biblica*, said that Bible study constituted "the finest conceivable discipline in concrete reasoning, in using the moral judgment, in cultivating a sense of literary proportion, in realising the sublime human purpose in history, in respecting and loving high types of character, and in fostering a spirit of self-sacrifice in the cause of social justice." In another field Miss C. von Wyss found inspiration, namely, nature-study, in the pursuit of which—"half unconsciously new and high values are put upon health, and strength, and beauty," and important clues to sex morality might be discovered. The Catholic view was lucidly set out by Father Michael Maher. Maintaining that "the Christian

religion has been the greatest moralizing agency known to us in the history of the human race," he believed the most potent method of moral education lay in religious instruction on "the Fatherhood of God, his authority over us, his claim on our love and service, the exposition of the Commandments, the story of the life, work, and character of Christ, and even the nature and purpose of his sacraments as helps to sanctification."

It is proper, for a reason which will appear presently, to lay stress on the enthusiasm with which French delegates took part in the Congress. M. Ferdinand Buisson recounted the steps by which, in the State-schools of France, and since the date of the Jules Ferry laws (1879 to 1883), a separation had been effected between moral teaching and religious, the result being a universal system of moral and civic instruction, which respected all consciences while it excluded creeds, though the teacher had liberty to speak to the children, with reverent tone, of the being and attributes of God. M. Gabriel Séailles (University of Paris) dwelt on the intimate links between moral training and intellectual. The reason

should be appealed to in the elucidation of ethical issues, and then the rational instruction becomes "an education, for it is an art of exercising and developing the powers of the mind; of forming clear intelligences and valiant hearts; of preparing men who, in diversity of functions, will be capable of thinking well and acting well." M. Gache, of the Lycée at Montpellier, accented the value of family influence, and pleaded that colleges (for ages ten to seventeen) should be kept in living connection with the family by associating parents with the administration and public activities of these institutions,—"above all, mothers and sisters," added M. Gache. While noting the assistance rendered to the Congress by French educationists, special mention should be made of the zeal with which Baron d'Estournelles de Constant appealed for the discovery of a universal moral sentiment which would provide a force in promoting international concord.

It will be seen that minds were much exercised as to the relation between moral instruction and religious. Some delegates insisted upon the indispensable connection.

Dr. J. S. Mackenzie, on the other hand, urged that:

However true it may be that morality and religion have their common root in the idealism of human nature, yet it is possible to admire heroism, straightforwardness and generosity, and abhor selfishness and meanness, without committing oneself to any view on those ultimate problems of the universe and human life on which thinking men are so sadly divided. It is also possible to give attention to those important questions of civic life which are, I believe, always included in any scheme of moral instruction,—questions of health, cleanliness, social order, purity and beauty —without distinction of creed or form of worship.

The examples just given typify the general spirit of the Congress. The public interest was considerable. It was evident that the movement had the quality of permanence. It both illustrated and re-inforced the practical steps taken by educational authorities in various countries. Programmes of moral and civic teaching held official place in France, Italy, Portugal and Japan. A number of Education Committees in England and Wales had moved in the same direction. I may be permitted to state here that, in visiting forty cities in the United States (1911 and 1913-14),

on Demonstration Lesson tours, I had ample evidence of increasing attention to the question ; and my short tour, for a similar purpose, among the Hindu schools in the Bombay Presidency, was followed by the establishment of a government syllabus. It is, of course, understood that a syllabus is but a humble instrument wielded by a force of far greater importance, namely, the intelligent devotion of teachers (and parents) to the moulding of a noble temper in the young learners.

The Second Congress took place at the Hague, in August, 1912, under the patronage of the Queen of the Netherlands ; the preparations having been made by an International Executive, meeting in London (under the presidency of Prof. J. W. Adamson, of King's College), and a Dutch Committee, of which the president was Mr. R. A. van Sandick, and Miss Attie G. Dyserinck the secretary. In the large hall of the Zoological Society assembled delegates from nearly all the nations, including Argentine, Australia, Chili, China, Egypt, Hayti, India, Dutch Indies, Japan, Peru, and Tunis. In allusion to the Eastern visitors, Dr. J. Th. Mouton (on whose lamented death

Mr. van Sandick had succeeded to the presidential chair) had observed that "these Congresses have come at a happy moment, on the eve of the advance of Oriental minds, which, confined for ages in the crystal vessel described in the *Thousand and One Nights*, were about to enter the open road, international, inter-credal, and social." It may be well to record here the exact terms of the Basis and Object:

BASIS.—The Congress does not advocate the views of any society or party, but affords to all who are interested in moral education, whatever their religious or ethical conviction, nationality and point of view, an equal opportunity of expressing their opinions, and comparing them with those of others.

OBJECT.—To promote and ensure the active co-operation of all, irrespective of race, nation and creed, in the work of moral education on a common basis.

The subjects discussed were very—perhaps too—miscellaneous, a huge thousand-page volume of papers presented being a monument of this diversity. American enthusiasm displayed itself in a separately-printed book of United States papers by Dr. Felix Adler,

Prof. F. C. Sharp,[1] Dr. Henry Neumann, and other educationists. Dr. Neumann rightly uttered the warning:

> Moral instruction which does not touch the deeper springs of conduct becomes a fruitless and often harmful intellectual exercise. Moral emotion which finds no opportunity to express itself in the concrete experiences of the daily life, loses itself in sentimental vapour. Moral training, indispensable as it is, has no vital meaning to the children unless it calls to its aid the enlightenment of the judgment and the stirring of its proper disposition.

Speaking for the Mohammedan community, Mr. Yusuf Ali stated that moral training had always formed part of Muslim educational ideals; and he emphasized his conviction that "Muslim education will not reach its fulness until devoted women enter the educational field and adopt education as their vocation." On the Hindu side, Dr. Deva Prasad Sarvadhikary (whose popularity at the Congress all of us who love India so rejoiced to see) declared that, while texts are many, and commentators many, the law of love is

[1] Author of a valuable work for high-school use, *Education for Character* (1917).

one. Our Hindu friend not only said that in the combat with evil powers, "woman is the better man," but gained the cheers of the audience when he pointed to the Congress secretary (Miss Dyserinck) as an example.

Judge Loslever, of Liége, earnestly proclaimed the idea of God as the base of moral education, and Canon von Langendonck maintained that no school should be "neutral" to religious issues and creeds. Miss Constance Fox depicted the gracious results of Roman Catholic teaching in the souls of the young, and said that France, in her secular schools, had tried in vain for thirty years to find a substitute for Catholic inspiration. It will readily be imagined that French delegates did not fail to testify their faith. M. Ferdinand Buisson, the veteran apostle of the non-theological method (*La Morale Laïque*) paced the platform, regardless of the chairman's bell, and fervently preached the impelling values of the conceptions of the True, the Beautiful and the Good. Another French delegate, the Positivist M. Émile Corra, found the ideal end in the Religion of Humanity, which teaches how to know, love and serve

the Family, the Country, and Humanity. A Rationalist note was sounded by Prof. Bruno Meyer, of Berlin, when he referred to the ambiguous position of a teacher who undertook both to instruct in science and to narrate, as true, the Genesis story of creation. A far more strident critic was the anarchist, M. F. Domela Nieuwenhuis, who felt disdain for conventional morality, for he saw the world of actualities—poverty, prostitution, crimes; in such a world it was a mockery to speak of love towards one's neighbour. Professor F. W. Foerster, of Zürich (a brave German who, in 1914, opposed the Hohenzollern war-spirit), contributed his poetic support to the doctrine of God as essential to education. When the holy Child was born in the stable, he said, the angels sang; and so the heavenly powers associate themselves with the unfolding of the moral soul. Even Heine saw that a cathedral was built by religious conviction, not mere opinions; and the cathedral of moral character could only be fashioned by that truth which comes from above. Amid these marked divergences of view, M. Émile Boutroux reminded the Congress that no human

institution had a monopoly of wisdom, that groups of thinkers might appreciate one another's ideals, and that they might consult one another precisely because they differed, and might thus render themselves mutually complete. And surely Mr. Fox Pitt stood outside controversies when he observed that "the formation of high character is to be regarded as not merely incidental; that it is not, so to speak, to be a mere by-product of the educational process, but that it should be recognised as the supreme aim, that to which all other purposes are subordinated."

The preceding notes might give the impression that debating made a disproportionate factor in the Congress. Practical topics were by no means neglected, and consideration was devoted to games, Scout-movement, eugenics, military training, family-life, kinema, agricultural schools, deaf-mutes, delinquents, etc. And I suppose it may be said that I added a slight element of the practical when, once again, in the presence of hundreds of delegates, I had the pleasure of giving an ethical lesson to a class of English children whose families resided in the city.

Not far from the Congress hall the Palace of Peace was rising to completion. We separated in friendship and went our ways, hoping to meet next in 1916, none of us suspecting that that year would see us fatally divided by the World-war.

The Hague Congress approved a plan for establishing an International Bureau of Moral Education, and an International Journal of Moral Education; and appointed an Executive Committee to prepare for the third Congress. This Committee, meeting under the presidency of Sir Frederick Pollock, zealously pursued its task. It could scarcely fail to be impressed with the interest shown by French representatives. In May, 1914—three months before the disastrous days of August—the Committee held a joint council with a group of eminent French educationists, and it was unanimously agreed to hold the Third Congress in Paris in September, 1916. M. Deschanel, President of the Chamber of Deputies, consented to preside. The leading theme of congress discussions was to be the Moral Discipline (*La Formation Morale*) of Adolescence. Such were the schemes of

educationists for the future of the world's youth. The war was to prove, in the sublime courage and endurance of multitudes of young soldiers, sailors, and airmen, and of young nurses, that youth, in turn, has its message to the pedagogues and philosophers.

This brief record of the two Congresses is written at the close of the memorable year which witnessed the signing of the peace. It is the fine dream of my friend, Mr. Fox Pitt, who helped to initiate the Congress of 1908, that the good enterprise may be revived, and plans laid afresh for a Third Congress. One recent event has touched the hearts and imaginations of all educationalists, namely, the institution, under President Woodrow Wilson's splendid inspiration, of the League of Nations. Numerous objections, many of them not without point and force, are made to the details of the League Covenant, or to its unworkable idealism. Even the most ardent pioneers and supporters of the League admit—indeed, they hasten to urge—that the Covenant will fail of its noble purpose unless it is backed by the resolution, energy and faith of the citizenhood of the world. What greater gift

could our Congress make to a suffering and perplexed civilization than a whole-hearted assurance that the assembled teachers and thinkers of many nations would consecrate themselves to the creation or encouragement of this resolution, this energy and this faith ?

FREDERICK J. GOULD.

November, 1919.

INTERNATIONAL MORAL EDUCATION CONGRESS

OBJECT :—To enlist the active co-operation of all, irrespective of race, nation, and creed, in promoting the work of Moral Education.

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FIRST CONGRESS : LONDON, 1908.

SECOND CONGRESS : THE HAGUE, 1912.

EXECUTIVE COUNCIL

Chairman: THE RT. HON. SIR FREDERICK POLLOCK, BART., ENGLAND.

Vice-Chairman: DR. SOPHIE BRYANT, ENGLAND.

PROFESSOR FELIX ADLER, U.S.A.
COUNT ALBERT APPONYI, HUNGARY.
PROFESSOR HENRI BERGSON, FRANCE.
M. LEON BOURGEOIS, FRANCE.
PROFESSOR ÉMILE BOUTROUX, FRANCE.
MR. CLOUDESLEY BRERETON, ENGLAND.
M. FERDINAND BUISSON, FRANCE.
PRESIDENT MURRAY BUTLER, U.S.A.
M. J. J. CORMAN, BELGIUM.
MEJ. ATTIE G. DYSERINCK, HOLLAND.
PROFESSOR RUDOLF EUCKEN, GERMANY.
PROFESSOR WILHELM FOERSTER, GERMANY.
PROFESSOR HÖFFDING, DENMARK.
BARON FRIEDRICH VON HUEGEL, ENGLAND.
DR. GEORG KERSCHENSTEINER, GERMANY.
PROFESSOR E. KOVALEVSKI, RUSSIA.
REV. HARROLD JOHNSON, ENGLAND.
PROFESSOR FRANCESCO ORESTANO, ITALY.
MR. ST. GEORGE LANE FOX PITT, ENGLAND.
SIR MICHAEL SADLER, ENGLAND.
MR. R. A. VAN SANDICK, HOLLAND.
THE HON. DR. D. P. SARVADHIKARY, INDIA.
MR. GUSTAV SPILLER, ENGLAND.

21*st November*, 1919.

A MEETING of the above Council will be held at 13 Old Square, Lincoln's Inn, at 4.50 p.m. on Tuesday, Dec. 16, when your presence is requested. Members who cannot attend are invited to send their views on the Council's future work.

FREDERICK POLLOCK,
Chairman.

13 OLD SQUARE.

AGENDA

1. Minutes of Meeting held on Thursday, October 15, 1914.
2. Resignations of *Hon Sec.*, Mr. A. Farquharson, and Baron von Hügel.
5. Election of Sir Francis Younghusband, K.C.S.I., K.C.I.E., D.Sc., etc., as Member of the Council.
4. A Report by Mr. Fox Pitt on his recent steps to revive the Council's work.
3. Memorandum reviewing events since the Hague Conference, 1912, and the present outlook.
6. Funds.
7. Circular from Berne on "International Education."
8. Any other business.

MINUTES

of Meeting held at Sir Frederick Pollock's chambers, 13 Old Square, Lincoln's Inn, London, W.C., on Thursday, October 15th, 1914, at 5 p.m.

There were present, Sir Frederick Pollock (in the Chair), Mrs. Bryant, Mr. Brereton, Mr. Fox Pitt, Mr. Spiller, and the Hon. Secretary.

MINUTES.—The Minutes of the Meeting of July 2nd, 1914, were read and confirmed.

CORRESPONDENCE.—Letters from Paris were read, agreeing that no action could be taken with regard to the Third Congress until the end of the war.

The Chairman then moved that, having regard to the uncertainty as to pending business caused by the general state of war in Europe, this Meeting be adjourned till such time, not later than a year from this date, as shall be notified by the Chairman and Secretary. This was unanimously agréed to.

FINANCE.—Cheques were authorized as follows:

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There being no further business, the Meeting then terminated.

Note.—A quorum was not present at a meeting summoned for October 24th, 1915.

INTERNATIONAL MORAL EDUCATION CONGRESS

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THE HON. DR. D. P. SARVADHIKARY, INDIA.
MR. GUSTAV SPILLER, ENGLAND.
SIR FRANCIS YOUNGHUSBAND, ENGLAND.

MEMORANDUM submitted to the Executive Council of the International Moral Education Congress, 16th December, 1919, at Sir Frederick Pollock's chambers, 13 Old Square, Lincoln's Inn, London.

The purpose of this Memorandum is to summarize briefly the Council's proceedings since the Hague Congress, August, 1912, to note incidents since the last Council meeting, 15th October, 1914 (the War preventing further action), and to indicate the present outlook.

The Hague Congress directed the Executive Council to meet regularly in London (the Council to consist of a maximum of eight members drawn from the country where the Council meets, and sixteen residing in at least five other countries; and these, having been

elected by Congress, have power to co-opt two from the country of meeting, and eight from elsewhere, and to fill vacancies), and its programme was to include preparation for the next Congress, and, if possible, the institution of an International Moral Education Bureau, with a Journal of Moral Education associated.

From 26th November, 1912, to 15th October, 1914, the Council met with considerable frequency, with the Right Hon. Sir Frederick Pollock, Bart., as Chairman and Treasurer, Mrs. Bryant, Vice-Chairman, Mr. (now Rev.) Harrold Johnson as Secretary (Mr. Alexander Farquharson succeeding him in October, 1913); Mr. Farquharson resigned in November, 1919.

With regard to the next Congress, it was decided (January, 1914) to hold it in Paris; and in May, 1914, the French Committee for organising the Third Congress (Chairman of Reception Committee. M. Paul Deschanel, President of the Chamber of Deputies) met in Paris, Sir F. Pollock, M. É. Boutroux, and Messrs. R. A. Van Sandick, G. Spiller and A. Farquharson. Arrangements were made for the Congress to be held in

September, 1916, the main subject to be the Moral Discipline (*La Formation Morale*) of Adolescence.

With regard to the Bureau, the Council decided in March, 1913, to initiate a few activities, such as collection of lists of international and national organizations, Codes of all nations, International Journals, a bibliography, etc., and Miss Felkin assisted in this direction. Our Dutch colleagues pressed for the establishment of the Bureau at the Hague, in which case aid might be granted by the Netherlands government. At the Paris meeting (May, 1914), the Council agreed to the Chairman's proposal—"That the International Council approves the efforts of the Netherlands Executive Committee for the establishment of an International Bureau, preferably in connection with a general International Bureau of Education."

In November, 1918, Miss Dyserinck and Mr. R. A. van Sandick wrote to ask, on behalf of the Netherlands Executive Committee, if the Congress work could now go forward. Though the Council held no meeting, the opinions of some members were ascertained to the

general effect that action must still be postponed (May, 1919).

Additions to the Council since 1912 have been—Count Apponyi, Baron von Hügel (resigned September, 1919), Prof. Höffding of Copenhagen, Prof. Henri Bergson and Dr. Eucken. The Chairman (Sir F. Pollock) raised the question, in a letter to the Secretary (August, 1914), of Dr. Eucken's membership. It is obvious that the list of members of the Executive, as printed, needs revision.

After the signature of the Peace Treaty, Mr. Fox Pitt took steps to revive the work of the Council.

Should it be deemed advisable now to go forward, three points call for attention :

(1) The first act must be to establish communication with the French Committee, whose General Secretary is M. Dominique Parodi, Prof. de Philosophie au Lycée Condorcet, and Assistant Sec. M. Georges Guy-Grand, Prof. à l'École Jean-Baptiste Say.

(2) The Dutch Committee should be at once notified.

(5) Considerations must be given to the changed situation resulting from the war. It

would seem proper to retain on the Congress agenda the subject of Adolescence and, to some extent, a miscellany of topics suggested at the Hague, 1912. But events appear to point to the need for concentration on the thought that Moral Education should everywhere bring its support to the League of Nations.

AGENDA.

1. Minutes of Meeting held on Tuesday, December 16, 1919.
2. Correspondence.
3. Proposals for election as Members of the Council :—Mr. K. Natarajan, of Poona, India (proposed by Sir M. Sadler) ; also Mr. F. J. Gould and Professor J. S. Mackenzie (proposed by Mr. Fox Pitt).
4. Third Congress.—Communications from the French Committee, and others.
5. Finance.
6. Any other business.

MINUTES

of Meeting held at Sir Frederick Pollock's chambers, 13 Old Square, Lincoln's Inn, London, W.C.2, on Tuesday, December 16, 1919, at 4.30 p.m.

Present: Sir F. Pollock (in the Chair), Mr. Cloudesley Brereton, Mr. Fox Pitt, Mr. G. Spiller, and Sir Francis Younghusband. Mr. F. J. Gould attended by desire of the Chairman and Mr. Fox Pitt. Apologies for absence were read from M. Emile Boutroux, Miss Darmesteter and M. R. A. van Sandick, Rev. Harrold Johnson, and Sir Michael Sadler.

The Minutes of the meeting of October 15, 1914, were read and confirmed.

The resignation of Mr. Alexander Farquharson, Hon. Sec., was accepted with regret, and cordial thanks for his services were expressed. Mr. F. J. Gould was appointed Hon. Sec. *pro tem.*

Baron von Hügel's resignation from the Council on account of ill-health was regretfully accepted.

Sir Francis Younghusband, K.C.S.I., K.C.I.E.,

D.Sc., etc., President of the Royal Geographical Society, was elected a member of the Council. Three nominations for election at the next Council meeting were received—viz., Mr. K. Natarajan, of Poona, editor of the *Indian Social Reformer*, proposed by Sir M. Sadler; also Mr. F. J. Gould and Professor J. S. Mackenzie, proposed by Mr. Fox Pitt.

Mr. Fox Pitt reported the steps he had recently taken to revive the Council's work.

The Dutch Committee having referred to possible proposals for the exclusion of certain nationalities from the third Congress, it was agreed to point out to them that no such proposal had come before the Council, and that absent members would have the right to send in their opinions and votes, if such proposals came up.

Prof. Rudolf Eucken having questioned the advisability of his attending the Congress, it was agreed to reply that, as to the difficulties hinted at, the Council could take no action except in consultation with colleagues in France and elsewhere.

Mr. Fox Pitt presented a memorandum (copies of which had been previously sent to all members of the Council) on events since the Hague Conference, 1912, and the present outlook.

The Secretary was directed to inquire of M. Dominique Parodi whether the French Committee could suggest a date for the Paris Congress.

The Chairman and Mr. Fox Pitt reported the publication, in the *Times Educational Supplement*, December 4, of their joint letter disclaiming connection with a recently-formed bureau at Berne for " International Education."

Next meeting fixed for Thursday, February 5, 1920, at 4.30 p.m.

F. J. GOULD,
Hon. Sec., pro tem.

During his recent visit to Paris Sir Frederick Pollock met M. Parodi, and it has since been agreed that the next meeting of the Congress is to take place in Paris in 1921.

MINUTES

of Meeting held at Sir Frederick Pollock's chambers, 13 Old Square, Lincoln's Inn, London, W.C.2, on Thursday, February 5, 1920, at 4.30 p.m.

Present: Sir F. Pollock (in the chair), Mr. Fox Pitt, Mr. F. J. Gould, Mr. G. Spiller, and Sir Francis Younghusband. Apologies for absence were read from M. Emile Boutroux, Rev. Harrold Johnson, and Sir Michael Sadler.

The Minutes of the Meeting of December 16, 1919, were read and confirmed.

Mr. F. J. Gould, Professor J. S. Mackenzie, and Mr. K. Natarajan (India) were elected members of the Council. Mr. Fox Pitt gave notice to propose, as an Indian representative, Mr. A. Yusuf Ali, formerly of the Indian Civil Service, Bombay.

The Chairman reported his interview in Paris with M. Dominique Parodi, and also read a letter from M. Parodi to the effect that the French Committee was prepared to organize the Paris Congress in 1921.

Mr. Gould gave notice of a motion for next Council Meeting :—" That a circular be printed and sent out to as many persons interested in education in all parts of the world as funds permit, with the double purpose of establishing correspondence on important issues during the interval before the Paris Congress, 1921, and of enlisting interest, as widely as possible, in the Congress itself; copies of the draft having been sent to all members of the Council."

The Bank Balance was reported to be £42 9s. 11d. Cheques to be signed in future by two of the three following—Sir F. Pollock, Sir F. Younghusband, Mr. Gould.

Next meeting fixed for Wednesday, March 17, 1920, at 4.30 p.m.

F. J. GOULD,
Hon. Sec., pro tem.

CORRELATED GLOSSARY

Abnormal : *Unusual*, generally in a pathological sense. (See supernormal.)

Absolute : Unconditioned and unrelated. The word is often used incorrectly, where *incommensurable* is meant.

Adrenal : See Supra-renal.

Anger : Egoistically emotional reaction on the emergence of anything unpleasant. Anger generally implies a conflict of complexes.

Animism : The belief in the existence of separate "spirits" animating or directing phenomena.

Antinomy : Legal conflict, or rather the supersession of one law by another; *e.g.* the laws of justice by those of mercy, physical by psychical, etc. (See Laws.)

Apathy : Lack of interest, not to be confounded with patience. (See attention, also Patience.)

Arrogance : Egoistic belief in one's importance, superiority, or self-sufficiency. (See Egoism.)

Association : Specific alliance or relationship, generally speaking without strong affinity.

Attention : Awareness focalised with interest. (See Chapter IV.)

Automatism : Spontaneous and intelligent activity due to the functioning of subconscious complexes. (See Instinct, also see Chapter V.)

Awareness: Specific consciousness, with or without special interest. Generally synonymous with *knowing*, *acquaintance* and *cognition*.

Beauty: That which excites general admiration. Ideal beauty may be said to be that which excites universal admiration. It is a *potentiality* like the perfectability of the human race. (See Chapter VIII.)

"Beholden": An unpleasant feeling that one is not self-sufficient; hence a shock to personal vanity. (See Chapter VII.)

Bribery: The use of monetary or commercial considerations as an inducement to such actions, or as an inducement to the assent to such actions as are outside the legitimate sphere of commerce. The word bribery is often used loosely, but the line of demarkation, by which it is differentiated from proper commerce, is defined by law, though this definition is in constant need of revision in accordance with the dictates of conscience and convenience.

Capital: Such wealth, property, "goodwill," or credit as, by reason of its being adapted for ready "liquidation" or "realization," is available for use as an instrument in further wealth production.

"Fixed capital" is wealth employed in specific wealth production, but which is, by reason of its condition, not readily *convertible*.

All forms of wealth, capital, property and credit are dependent for their use and convertibility on custom, statute and the mechanism of exchange. (See Chapter II.)

Causation: Interdependent continuity with specifically changing or altering *manifestation*, not necessarily in chronological sequence. The reason why manifestations vary, in other words, the reason why "causes" differ so often from their "effects," is that *conflicts*

give rise to disruptions in combinations and groups of complexes, resulting in new combinations and in dissociations. Conflicts are the inevitable outcome of egoistic discords. (See wholeness, antinomy, laws.)

Chance : The negation of causation. Often used when causation is hidden from view, or is difficult to discover and express.

Change : Variation in the manifestations of Continuity.

Change of Heart : The subsidence of a correlated group of complexes and the emergence from subconsciousness of another group. This form of change of heart is often sudden and sometimes evanescent. The more permanent kind of "change of heart" is the gradual unification of all personal complexes, with the sublimation of their egoistic trends. (See conversion.)

Charity : Kindness of heart. Enlightened goodwill. (For its *inversions* see Chapter VII.)

Co-consciousness : The simultaneous emergence into consciousness of two or more complexes or groups of complexes.

Competition : Rivalry : The effort and purpose of gain at others' expense (See emulation.)

Complex : A psycho-physical system or vortex of ideas, feelings, interests, habits, dispositions and propensities (latent or active), which have grown out of specific experience, either "acquired" or "instinctive." Complexes emerge from subconsciousness into some field of consciousness either singly or co-ordinated in groups, seeking expression, development and satisfaction, until their active energies are exhausted, when they relapse again into subconsciousness. According to the way in which complexes rise and fall, so our "moods" change.

In "The Purpose of Education" the author has elaborated the different forms of complexes. Briefly, they

may be grouped as: 1. "Minor" (comparatively trivial incidents of our lives); 2. "Intermediate" (acquired or "inherited" concepts); 3. The "Great complex" (the personality or individuality as a synthetic or co-ordinated whole).

Concept: A *general notion* arising out of specific experiences. It is erroneous to suppose that concepts have an independent existence of their own, *wholly* apart from all experience. Concepts are practically coincident with "intermediate complexes." (See above.)

Conflict: See Egoism, Causation, Antinomy, Emotion, Dissociation, Complex.

Conscience: An emergence of the Great Complex (see above) in relation to specific personal experiences. (See *Purpose of Education*, p. 8 of new edition.) The value and validity of conscience depends on the completeness of the emergence and the thoroughness of the co-ordinating power of the Great Complex in assimilation with the specific experience through which it is evoked.

Consciousness: See Awareness, also "The Purpose of Education," page 5, note 2, of new edition.

Consistency: Harmony of complex manifestations.

Conversion: Transposition in the field of consciousness of one group of complexes with another group. This is generally a sudden form of conversion. The assimilation or union of complexes is a slower and more stable form of "conversion." (See Change of Heart.)

Co-operation: Working together with a common voluntary purpose. Co-operation necessarily implies the existence of co-operating elements or items, and a synthesis cannot be brought about by ignoring any of the elements of the combination. These elements may be impermanent fundamentally, but they exist *ad hoc*. (See Interdependence.)

Determinism : The theory that all events, motives and actions are determined strictly and unalterably by *one* invariable law of "objective" causation. Antinomies (see above) are not generally admitted by exponents of "determinism." (See Chapter III.)

Dignity : True dignity obviously depends upon worth; but the word is more often used to express an egoistic striving to keep up the appearances upon which "dignity" is supposed to depend.

Discontent : A condition of emotional conflict, partly subconscious.

Dissociation : A *rudimentary* or *morbid* mental condition arising out of egoistic beliefs or emotional excess. A dissociated complex is one not properly assimilated with normal mental functioning and it emerges with apparent *independence* or *isolation* (which see).

Dreams : The emergence of complexes into a field of consciousness from which the ordinary avenues of sense-awareness are cut of or temporarily suspended. Dreams generally exhibit dissociative tendencies.

Duration : The persistence of complexes through an approximate balance of their centripetal and centrifugal tendencies.

Economics : The science of "wealth." (See Chap. II.)

Ecstasy : Concentration (generally dissociative) in higher complexes.

Effort : *Energy* or *emotion* consciously directed towards the accomplishment of a purpose, noble or otherwise.

Egoism : Egoism is the French word for *selfishness*. It implies that clinging and grasping disposition in a complex, which arises out of a narrow, circumscribed and inelastic trend of thought or outlook. It is due to the dominance of the centripetal form of activity. It is a

mode of thought whereby feelings, beliefs and perceptions become dissociated and inverted. Hence an attitude of self-sufficiency and the apprehension of that attitude being endangered. Various opprobrious terms are used to indicate manifestations of egoism; such as impatience, petulance, anger, obstinacy, intolerance, intemperance, jealousy, greed, lust and vanity. (See Dissociation, also Causation.)

The distinction between egoism and individuality is dealt with throughout, especially in Chapters III., V., VII., and VIII.

Emergence: The coming through the threshold of consciousness or "awareness" of a complex or group of complexes from subconsciousness. When an emergence is *sudden* it is often spoken of as "uprush," or flash of genius. Such uprushes correspond to "presence of mind." (See Mind, also complex.)

Emotion: The selective energy of complexes. Hence likes and dislikes, aversions, interests, prejudices and preferences. By emotional "states" or "conditions," we usually mean such convulsive manifestations of emotion as may arise out of emotional excess or conflicts. (See Complex, also Mind.)

Emulation: Friendly rivalry; admiring *co-operation* in contradistinction to *competition* which is *exclusive*.

Endowment: Legally established financial power or privilege.

Energy: The tendency towards movement against resistance or towards change of any kind involving obstacles. Psychologically as well as physically, energy may be potential or kinetic, according to the synchronism or otherwise of complex relations. In other words it is *power* in relation to *time*.

Evil : Colloquially, *evil* means anything appearing at the moment unpleasant, distasteful, disappointing, inconvenient, or wounding one's vanity and prejudices. Philosophically *evil* means ignorance, egoism, discord, dissociation, or anything, in thought, belief, volition, conduct, or circumstance which conduces towards these conditions. (See Good.)

Experience : The fundamental basis of all existence. Specific experiences are the origins and foundations of complexes. Widely shared experience, which has become the mainspring of *species*, *races* or *groups*, is called "instinct." It is inborn, but should not be arbitrarily differentiated from individual experience.

Expression : Systematic *emergence* (which see).

Fanaticism : A pronounced form of dissociation, caused by over-concentration in certain complexes, mainly "religious."

Fear : Uncertainty as to egoistic security.

Feeling : Emotional emergence, or partial emergence. (See Complex, also Mind.)

Foresight : Apposite emergences, projecting vision into future events.

Freedom : Harmony of motives. Hence release from bonds. (See Chapter I.)

Good : Colloquially, *good* means anything at the moment appearing pleasant, agreeable, or gratifying to one's expectations, prejudices and vanity. Philosophically, good implies true knowledge, harmony, unity, versatility, understanding, insight, or anything in thought, belief, volition, conduct and circumstance, which conduces towards these conditions and makes them appear delightful. The Colloquial and Philosophical meanings are apt to get mixed. (See Evil.)

Goodwill : Kind, generous, friendly, brotherly disposition and intention. Goodwill has a special technical signification in the sphere of economics; thus quite recently a successful artist offered for sale the "goodwill" of his portrait-painting business. The proposition was not altogether approved of by fellow artists.

Grace : The more or less complete emergence of higher co-ordinating complexes.

Habits : Complexes which are prone to ready emergence. They are partly sub-conscious manifestations corresponding to certain forms of "automatism" (which see).

Happiness : See Optimism.

Harmony : Sympathetic interaction or relationship, *i.e.*, without "dissociation" (which see).

Heart, change of : See change of Heart.

Hedonism : Short-sighted pleasure seeking. One of the moods of egoism. Hedonism, sublimated and refined, merges into eudaemonism = seeking the happiness in which all smaller pleasures (with their "egos") are sunk.

Heredity : Inborn experience and its outcome from the aspect of physical ancestry. (See Instinct).

Ideals : Aims or aspirations embodied in specific complexes of a high order with pronounced though elastic emotional tone. These complexes seek expression through co-ordination.

Ideas : Ideas may be regarded as the psychic analogue of electrons in their relation to atoms or molecules, *i.e.*, Physical complexes.

Idolatry : See Inversion.

Impersonal : Complete dispersion or resolution of all "dissociation" (which see).

Incentives : Wants, interests, ambitions, fears, prejudices, delusions, etc., which prompt effort. They vary from the basest to the noblest. They may be alternating or mixed, they may also be persistent, harmonious, clear and refined. "Incentives" correspond closely to what are commonly called "motives." (See Emotion.)

Independence : Isolated functioning: "Independence" is necessarily relative, never "absolute" (which see).

Individuality : Co-ordinated continuity of existence, irrespective of awareness or consciousness. "Individuality" is used throughout in contradistinction to "egoism," which implies an arrest or interruption of continuity. Egoistic persistence is intermittent and mainly *exclusive*, while Individuality is both inclusive and expansive in continuity.

Insight : Seeing through things into their cause and outcome.

Instinct : Purposeful acts, thoughts and feelings arising out of *inborn* experience, stimulated by the circumstances of *immediate* experience. Instincts, having deep-seated organic or physiological settings, are more stable and dependable than stray automatisms, but they are not infallible and they develop, modify and regress. (See Automatism.)

Interest : A dominant complex (which see).

Interdependence : The affinities and relationships pertaining to the concept of *wholeness* (which see).

Intuitions : Spontaneous emergencies, bringing apposite knowledge and guidance.

Inversion : See Chapter VII.

Isolation : See *interdependence* and *separation.*

Judgments : The correlation of "minor" complexes with the "intermediate" or *concepts.*

Justice : See Chapter IV.

Know : See Awareness.

Knowledge : The indispensable link between Knower and Thing Known. (See Chapter III.)

Laws : The ambiguity of the term *law* is a very fruitful cause of mental confusion. Law may mean a rule, a code, a custom, an established habit, a statute. In the sense of "Natural Laws" it is the formulation of recognised causal relations. (See Antinomy, also see Boutroux on the "Contingency of Natural Laws.")

Liberty, legal : The formal aspect of personal freedom in relation to the State. In Feudal times "liberty" meant the power to coerce serfs.

Limitations, Psychic : Restrictions to change arising out of emotional tenacity. (See Chapter I.)

Love : See Charity; also Chapters VI. and VII.

Lust : Excessive desire for pleasure and possession. (See Egoism and Hedonism.)

Luck : Accidental good or evil fortune. (See Chance.)

Mammon : The symbolic embodiment, or the deification of commercial power, more especially financial. (See Inversion.)

Manifestation : The emergence into consciousness of what was previously submerged. (See Complex.)

Measurement : Comparison by "standards" (which see).

Memory : The power of recalling and faithfully reproducing, in thought or feeling, of past experiences. (See Emergence.)

Mercy : The supersession of the laws of justice by those of kindness and sympathy. (See Antinomy.)

Middle Path : The avoidance of extremes and over-emphasis, *e.g.*, Lust and Hate, Hedonism and self-torture, Rigid formal-observance and Laxity, Pessimism and Optimism. Hence, moderation, temperance, patience, balance.

Mind : The psychological with corresponding physiological aspects of living processes, whether conscious, subconscious or unconscious.

It is only of recent years that *Western* Philosophy and Psychology have recognised that there are important fields of mental activity, as well as potentiality operating behind the threshold of consciousness. This threshold or *limen* of consciousness, as it has been called by modern psychologists, is shifting, elastic and permeable ; hence arise the phenomena classed by some investigators (notably F. W. H. Myers) as *subliminal.* (See Chapter V.)

Money : An instrument of marketable exchange, and a measure of commercial values. (See Chapters II. and VII.)

Nature, natural : Familiar though highly ambiguous terms, which are responsible for much legal and moral confusion. (See Norm, and J. S. Mill's " Essay on Nature.")

Necessity : Inevitable sequence, strictly consequent. The common use of the word " necessity " is very misleading. It often implies no more than great, though indeterminate, *urgency.* Thus we hear of economic *necessity* in the place of *convenience* or *correctitude.* (See Determinism.)

Norm : Some commonly accepted averages or " standards " (which see).

Objective : See Subjective.

Obstinacy : The prevalence in personality of inelastic complexes ; a mild form of dissociation (which see).

Optimism: " All is for the best in the best of all possible worlds." This is a comprehensive formula for the doctrine of *ease,* dealt with in the Preface. It is a mood generally alternating with Pessimism (which see). Either mood may predominate in different individuals. (See Middle Path.)

Patience : Enlightened and cheerful acceptance of what is seen to be true or inevitable. The absence of false expectations of the premature arrival of desired results. (See Preface.)

Pain : Internal conflicts, physical, psychical, or both together.

Permanence : See Duration.

Personality : Used indiscriminately for both Egoism and Individuality.

Pessimism : "All is for the worst in the worst of all possible worlds." This formulates the mood of a disappointed egoistic hedonist. Pessimism is a common form of reaction from premature optimism (which see).

Race experience : See Instinct.

Real, Reality : Absolute, permanent, unlimited, unconditional, objective, subjective, true, genuine, valuable, original, uniform, independent, grand, etc., etc., according to the context in which the word "real" occurs. Philosophically speaking the term is worse than useless as a *noun*.

Religion : See *Purpose of Education*, Chapter VII.

Separation and Separateness : Physical or Psychical *dissociation*. (See Wholeness, also Dissociation and Isolation.)

Service, free : Service rendered through the spontaneous recognition of mutual interdependence or Wholeness; *i. e.* from good will or love.

Shame : Partial recognition of individual responsibility for past thoughts, feelings and acts, coupled with a confused belief in the *identity* of our manifold "egos."

Standards ; Standardisation : Systems or objects of reference, combined with notions of *fixity*. Standards are of course useful expedients for specific practical purposes, but over-emphasis as to their value leads to an artificial and unstable uniformity, which is often a serious hindrance to healthy developments.

Subconscious : See Mind.

Subject, Subjective : One of the two elements of Philosophical and Psychological *Dualism*. Experience is "polarised" by long established mental habit, into *subject* and *object*. Though held to be related, these two supposed elements are each believed to exist independently and wholly separated from one another. Hence a *subject* is equivalent to an *ego*; and concentration on such *polarised* modes of thought leads to *dissociation*. (See *The Purpose of Education*, Chapter VI.)

In the system set forth in these pages, experience is always a *trinity*, despite the *polarisation* habit and its nomenclature. That is to say a *knower* and a *thing known* cannot exist apart from a *knowledge*. They are aspects of a complex The three aspects, emerging into consciousness, may and generally do *alternate*, but nevertheless they are always united and have no true existence apart. It is only by consciousness that they can be made to appear distinct. (See Mind.)

Subliminal : See Mind.

Suggestion : The conveyance or transference of *impressions* in words, thoughts, feelings, visions, or understandings, by means of physical indications, through the recognised channels of sense; or by means of more direct psychical processes. The latter would be classed *as supernormal* (which see).

Supernormal : *Unusual*, generally in the sense of psychical laws operating so as to supersede the operations of ordinary physical laws. (See Antinomy.)

Suprarenal : The Suprarenal capsule, or "adrēnal gland" as it has recently come to be known, is a minute ductless gland attached to each kidney. This gland has been known for sixty years, through the researches of Dr. Thomas Addison of Guy's, to be of vital importance; but only within the last few years has it been discovered

that this gland's functions are closely related to emotional conditions. (See Chapter VI.)

Sympathy: True sympathy is necessarily supernormal (which see). The response in feeling to suggestions conveyed by means of physical indications, is, however, often called "sympathetic." It is important to remember that normal and supernormal, physical and psychical, are not mutually exclusive, yet at different times either may predominate. We are so much accustomed to regard the well recognised physical means of interaction as the sole channels of communication, that psychical processes are neglected or ignored. Nevertheless they are always in operation, although generally quite unnoticed.

Thrift: Abstinence with a purpose. That purpose may amount to *hoarding*, with a view to securing future indulgence, comfort, ease, dignity and "production" for one's self or one's belongings. In this sense it is apt to become morbid and *inverted*. The purpose may, in contradistinction, be the acquirement of good habits of simple living, or emancipation from superfluous wants. These motives are often confused. The Israelites might have been charged with "thrift" when they took to the storage of Manna.

Truth: Ideal correctitude with perfect harmony. It is properly speaking a universal abstraction, but the term is often used colloquially in the place of *true*. (See Chapter VIII.)

Value: The appraised estimate of the use, quality, or quantity of anything, in relation to specific standards, systems or spheres of reference. The phrase "absolute value" is sometimes heard. It is simply unmeaning, unless there is a vague suggestion of *incommensurable* values in contrasting things or ideas. (See Mind, Antinomy, Standards.)

Vision : Clarity of vision is the outcome of harmony. It implies a union of complexes.

Volition : Wish or choice with executive purpose. (See Emotion.)

Wholeness : A concept of great importance and value. It is the opposite of *separateness, dissociation, isolation* and "atomism" (in an *absolute* sense). It implies *unity* not *uniformity*. It is a *living* not a *static* ideal. Wholeness involves the conceptions of *co-operation* and *interdependence* operating in conformity and in congruity with causation (which see).

Will : See Volition and Chapter I.

Work : In physical science, *work* is the measurable amount of energy transformed from one mode of motion to another. The standard of measurement in physics is generally expressed in the foot-pound or its equivalents.

In Psychology, Biology (and more vaguely in Literature, Politics, Sociology and Religion), *work* is the energy expended, and measured according to results by various standards, in altering opinions or mental and physical habits.

In Economics *work* is energy expended in the transference of *property* or any form of marketable commodity and service from one proprietor to another. Such work is generally supposed to involve something distasteful to the performer, though at the same time involving a prospect of relief or gratification. The standard for the measurement of economic *work* is a *quid pro quo* in money or credit. Economic *work* is therefore essentially *egoistic*.

Worry : An over-emotional and confused condition of conflicting complex emergence, which gives rise to wasteful adrenal secretions. (See Chapter VI.)

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